

from strength to strength (still as it were leaning vpon the staffe of Gods grace) to turne his feet, & his affections vnto Gods testimonies; although this man be not absolutely perfect in the sight of men, yet is it a sure token that the grace of God dwelleth plenteously in him, & that not in vaine.

Secondly, he that is free from the pollution of sin, and hath ouercome the corruption of his nature, it is manifest by the victory, that the grace of God hath made him a ioyfull conquerour: for he that thus ouercommeth himselfe, is better than he that winneth a City.

Thirdly, he that alwayes iudgeth charitably of others, without contempt or disgrace, & so beareth himselfe in all his actions peaceably and contentedly, it is a manifest testimony that such a mans life is rightly ordered and squared by the Spirit of Godsholy grace.

Fourthly and lastly, hee that can beare all his afflictions patiently without feare, cleaving fast to the promises of God, such an one doth truly shew himselfe to bee vpholden by the power of grace.

And these few words shall be sufficient to poynt out vnto you the true stamp of a gracious man, and to shew you what I haue conceiuied out of these words of my text, concerning vnity, humilitie, and fidelity. God Almighty giue such a blessing to this doctrine, that what wee haue heard with our eares, wee may truly treasure it vp in our hearts, and diligently practise it in our liues, for cuermore, through Iesus Christ our Lord. Amen, Amen. So be it.

*FINIS.*

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*FINIS.*

THE  
PATTERNE  
OF AN INVIN-  
CIBLE FAITH.

2.

A Sermon preached at Paules  
Crosse, the first Sunday after Tri-  
nity, being the 2d. of June.

1616. BSC 25995

By WILLIAM WORSHIP,  
Doctor of Divinitie.

PSALME 17. 5.  
I have called upon thee : surely thou wilt heare  
me, o GOD.

God Almighty giue such a blessing to this doctrine, that what wee haue heard with our eares, wee may truly treasure it vp in our hearts, and diligently practise it in our liues, for cuernmore, through Iesus Christ our Lord. Amen, Amen. So be it.

FINIS.

TO THE RIGHT  
HONOURABLE, SIR  
*FRANCIS BACON,*  
KNIGHT, ONE OF HIS MA-  
JESTIES MOST HONOURABLE  
PRIVIE COVNSELL



RIGHT Honourable, there is no child of God, but either hath, or must shortly wrastle with Death, and Hell. A conflict so terrible, that not onely the sweat will bubble through the brow; but the very bloud will trickle downe within the ribbes. Thus Iob was a Butt for the Almighty to shoot at: Oh, his spirit was drunke up with the venim of his Arrowes. How oft was David at the brim of despaire? what cryings, what roarings were there, before his conscience could be still'd? Hezechias chatters like a Crane, or Scallow, when the Lord brake his bones in peeces like Peter bitterly weepes, the Publican thumpes himselfe, and Paul cannot leauue his sighing, to think of his Country, Persecution, and Oppression, the cursed fruit

Iob. 6. 4.

Psa. 77. 9. 10.  
6. 3. 38. 2. 3.

Isa. 38. 13. 14.

Mat. 26. 75.  
Luke 18. 13.  
Rom. 7. 24.  
1. Tim. 1. 12.

## The Epistle Dedicatorie.

bis former ignorance. For Preparation against this Agonie, I thought it fit to treat of the rare History of the Syro-Phœnician, in that solemnne and Honorable Assembly, whereunto I was newly cal'd. whereon while my thoughts were attending, I was suddenly cast upon my bed of sicknesse, and so became more disabled for so great a taske, which yet I endeavoured to performe, as the Lord gaue utterance.

And being by some intreated to divulge it, I utterly denied, as conscious of mine owne wants; when loe, receiuing some inckling of your Honours fauour towards me, I aduentured to consecrate this poore Discourse to your name, as desirous to congratulate with the rest of the Sonnes of the Prophets, this iust amplification of your deserued honour. And so the boldnesse of Loue, and Duty, hath sent out this meane, and slender Tractate, to one of the most Accurate Judgments, and Heroical Spirits under Heauen.

With my daily prayers for the continuance, and encrease of true blessings to your Honour, I humbly take leaue.

Your Honours euer  
in all duetie and obseruance,

WILLIAM Worshipp.

THE

cuerm  
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of Iury  
cerne n

# THE TEXT.

MATH. 15.22. &c.

- 22 And behold, a woman of Canaan, came out of the same Coasts, and cryed unto him, saying, Haue mercy on mee, ô Lord thou Sonne of Dauid, my daughter is miserably vexed with a deuill.
- 23 But he answered her not a word. And his Disciples came and besought him, saying, send her away, for she cryeth after vs.
- 24 But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel.
- 25 Yet shew came and worshipped him, saying, Lord helpe mee.
- 26 But hee answered and said; It is not meet to take the childrens bread, and to cast it to Dogges.
- 27 And she said, Truth Lord, yet the Dogges eat of the crummes that fall from their maisters table.
- 28 Then Iesus answered, and said vnto her, O woman! great is thy Faith: bee it vnto thee euen as thou wilst.

**N**ow was the time that the day began to dawne, when the beames of Christes grace were shortly to bee shed vpon the Gentiles. The Scribes and Pharises (the Diuines of Iury) through Enuy and Maliciousnesse, disceerne not the worth of the Messiah. They hola  
him

**NOT TO BE REPRODUCED WITHOUT SPECIFIC PERMISSION**

## The Patterne of an Inuincible Faith.

\*So Luther calls him, in his Comment vp on the 2 to the Galatians.

hold him but *Glasse*, or else but *Chrystall*, or but white *Saphir* at the best; when in truth hee is a \* *Diamond*. For as the *Diamond* is the chiefe of *Gemmes*: so *Iesus Christ* is the chiefe of *Men*. As the colour of the *Diamond* is properly of no colour; so the comming of Christ was without any shew. As there is nothing more white then the light of the *Diamond*, nothing more blacke then his shadow; so nothing more glorious then Christ in his Transfiguration, nothing more sad then Hee in his Passion. Yet as a *Diamond* set on blacke tent, or pitch, changeth not his hue, as any other stone woulld doe; so Christ on the Crosse, in Death, in the Graue, is still the same without variation. And as the *Diamond* yeeldeth not to the Hammer, nor to the File, nor to the Fire, nor scarce to Time it selfe; so Christ is inuincible, lasting, Euerlasting. Then *Cleopatraes* Pearle is worth two hundred and fifty thousand Crownes, howsoever the Hog trample it vnder foot; and Christ is here highly prized by an Aliant, although the Iewes make no reckoning of Him.

The Historie consists of three parts: a *Protasis*, an *Epitasis*, a *Catastrophe*.

The *Protasis*, or Ground worke, is in the 22 verse, and containeth, *A Note of Attention*, a Description of a Petitioner, a Description of the Party sued to, and the Summe of the Supplication.

**EP** The *Epitasis*, or Rusic part, comprehends the diuers Repulses, or Discouragements of the said Suppliant,

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Suppliant; where are also inter-wouen many rare, and incomparable vertues, to the 28 verse.

The Catastrophe, or Close, containes as well An high Commendation of the Petitioner, as A cheerefull Grant of her Desire, in the last verse.

The Text is long, and full of matter; I will striue to be short, but dare not be too cursorie, lest I huddle vp the message of my Heauenly Maister.

*And Behold.* This Behold, in this place, giues euery one of vs an hub by the elbow, and calls on vs to attend. How attendl? Saint Augustine tells vs; with understanding, with willingnesse, with obedience: With understanding, that we may come to the kernell of the Word; with willingnesse, for God loues a cheerefull hearer; with obedience as the end of both, for without Holiness, no man shall see the Lord. He therefore that hath cares to heare, let him heare; and let him heare Now, this very Sermon, this present Sunday, lest the Lord cut him off that he never heare Preacher more, or at least take away his hearing, which is worse then if he lost his limbes, or his eye-sight. For wanting them, hee might bee carried to the Church; where, if hee could not get in for the presse, yet he might be let downe with cordes (before the Preacher) as was the man that was sicke of the Palsie, and so receiue comfort. It were but taking of softly the leades, in some places the tyles, in som (alas) the thatche; but when the sense of Hearing

Augustine.

Heb. 12. 14.

Marke 2. 4.

The Patternt of an invincible Faith.

ring is gone, then farewell the sound of the word Preached, the most delicate, and heauenly Musick that euer was.

The Petitioner whom we are to behold, is described by her Sex, by her Country, by her Faith, and by her Zeale. By her Sex, Behold a woman: not for the blaze of beauty, which perhaps shee wanted; but for the Commemoration, and Imitation of her vertues.

Luke 1. 48.  
2. 36. 3. 8.

The Euangelists mention many excellent women: the blessed Virgin, her cosen Elizabeth, old Anna, Ioanna, Susanna, others: which serues as a choake-peare for those scurrill mates, that are euer sharpening their pens, like quils of Porcupines against woman-kind.

In Math. 14.

De Discipl. &  
hab. virg.

Ioh. 1. 46.

Ierem. 7. 4. 5.

Ye wanton Dames, that are in your ful-blowne pride, looke vpon this woman. Saint Chrysostome saies, that when yee are hoyting, and dancing, the Deuill dances among you; and Cyprian tells you, that this Pargetting of faces, is Opus Diaboli, The worke of the Deuill. Shortly shall you finde, that your outward hue is but momentanie, and when the floure is gone, your selues may not abide the stalke.

If now we aske what Country woman this Petitioner is, it is answered A Cananite. Can any good thing come out of Nazareth? out of Canaan? Yes, the best Man that euer was, came out of that; and one of the best women that euer was, comes out of this. Loe heere the wonderfull secrecie of Gods dealing; when Jury failes, Syropbaenia supplies.

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plies. The Temple, the Temple, the Temple, cry the Ieromes; as if the Arke were not before captiuated; as if the Temple were not afterward burnt; as if God were tied to Places, when the Inhabitants proue Apostataes.

The Catholickes, (whom we tearme so by way of Charientisme, as *Davus* is cal'd a *Good fellow*, in the Comedie) are euer vpbraiding vs with an *Innewation of Religion*; when, in truth, it is nothing but a *Renouation*. O, say they, where was your *Church*, I pray you, for certaine hundred yeares together, before *Luther* start vp? As if the *Church* ceased to be at all, because somtimes it ceases to be *Visible*. Is there no *Moone*, (saith *Austin*) at the *change*, because it is then vndiscernable? Did not God reserue *seuen thousand* to himselfe, when *Eliab* complain'd he was left alone? Who would haue thought there had been *Christians* among the *Canaanites*? Yet you see here is one, and why might there not be more? I will vrge them yet further. Haue we none at this day, of our religion thinke they, in *Italy*? Nay, what if there be some of them in *Rome*? What if in the *Popes Palace*? All the *Saints* salute you, saith *Paul*, most of all, they that are of *Cæsars household*. If in the Court of *Nero* there be *Saints*, then why not in the Castle of *Saint Angell*? vnlesse the *Pope* be more cruell against *Christians* then that *Monster*, as, I protest, I thinke he is.

But we are not so hard set, but that wee can name *Hundreds* for a need, that held with vs in

Anguillina.

s. King. 19.

Philip. 4. 32.

the darkest times; as *All the Churches of Greece*, who renounced *Rome* for her abominable *Idolatry*, in the yeare of our *Lord 1230*. Also, the *waldenses*, who were dispersed ouer all this part of the World. And further, those that followed *John Wickliffe*, whose number must needs bee great, for that he was supported by *Edward the Thrid*, and diverse of the *Nobilitie*. To these be added the *Churches of Bohemia*, who with great vchemencie resisted the *Papacie*. This poynt hath beeene manfully defended by many of the *Lords Champions*, who haue tempested aloft furiously with their *Ordnance*, and sent smouldring *Bullets*, to whistle the newes of *Death* in the eares of the *Enemie*: for me, it is sufficient, if with this little *Birding-peece*, charg'd but with a thimble-full of *Shot*, I haue taken an eye, or spread a few *Pockholes* in his face.

Now for the *Faith* of this good *woman*, it appeares by her comming to *Christ*. *Christ* would haue beeene hid, saith *S. Marke*, but *He could not*: for hee is a *Rose*, euен the *Rose of Sharon*, and wheresoever *He* remaines, *He* casteth abroade a fragrancie that discouers *Him*. If the *Iren* once stirre, and begin to heauie, you may be sure the *Lead-stone* is not far of: since this *woman* hies her so to *Christ*, it is not of *Nature*, but of *Grace*; and the cause of her approach, is the *Attractive* vertue of *Gods Spirit*. This *Faith* is that, which in all the body of this *Text*, is most comfortably difus'd, as the *Blood* in the *Veines*, that I shall bee still.

7.24.

Cant. 2 1.

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still occasion'd to commend it. And let no man  
thinke much: for of *Faith* it may be truely said,  
which the *Philosopher* writes of *Vniuersall Justice*,  
that it containes *All* vertues in it:

Ethic. 5. 1.

καὶ εἴθε σπέργε, εἴθε εἰσερχομένος,

Nor is the *Euening*, nor the *Morning starre* so  
admirable as it.

In the meane time thus much: It is the nature of  
*Faith* in distressesse to go to *Christ*: not with *Saul*,  
to the *witch of Endor*, nor with *Abaziah*, to the  
*God of Ekron*. *Maister*, to whom shall wee goe  
(saith *Peter*) *Thou hast the wōrds of eternall life*.  
*Eamus post Christum* (saith *Bernard*) *quia veritas*  
*est*; *per Christum, quia via est*; *ad Christum, quia*  
*vita est*: *Let vs go after Christ, because He is the*  
*Truth; by Christ, because He is the way; to Christ,*  
*because He is the Life*. What good thing can our  
soules desire, but is to be found in *Iesus Christ*?

Would wee haue *Saluation*? It's in his ve-  
ry *Name*. The *Gifts of the Spirit*? They are in  
his *Vnction*. *Puritie*? It's in his *Conception*. *Indul-*  
*gence*? It's in his *Natiuitie*. *Redemption*? It's in his  
*Passion*. *Absolution*? It's in his *Condemnation*.  
*Freedome from the Curse*? It's in his *Crosse*. *Sa-*  
*tisfaction*? It's in his *Sacrifice*. *Purgation*? It's in  
his *Bloud*. *Mortification*? It's in his *Buriall*. *Vi-*  
*uification*? It's in his *Resurrection*. *Heauen*? It's in  
his *Ascension*. Then harsh bee the voyce that  
soundeth not of *Christ*; bitter be the sweets that  
relish not of *Christ*; yea dismall be the day, and  
desolate bee the night wherein our hearts are

1 Sam. 28. 8.  
1.King. 1. 2.  
John. 6. 68.

Bern.

estranged from CHRIST.

For this woman's Zeale, it is here: She cried. Impudentis est clamoribus strepere, faith Cyprian: it's a token of Impudencie, to be clamorous in prayer. True: but Necessity is the mother of Dispensation. Besides, Amor ordinem nescit, Loue knowes no order, saith Jerome: and, Excessivus amor rationem non pensat, say the Schoole-men, Excessive Loue regards not the rule of Reason. The Prophet David would sometimes roare in his prayer: and Saint James saith, that the prayer of a righteous man availeth much if it be fervent. For as Incense without Fire, makes no smell, and therefore is commanded to be sacrificed with fire: so Praier without Zeale, sends vp no pleasant sauour to the Lord.

The Description of the Partie sued to, is in this clause, O Lord, thou Sonne of David: which very words are vsed by the two Blinde men in the 20 of this Gospell. This Title Lord, is (as Bernard calls it) Nomus Maiestativum, a Name of Maiesty, and is giuen to the Sonne of God by an Excellency, in the New Testament: because He is our Lord, by the Right of Inheritance, by the Right of Redemption, and by the Right of Marriage; and therefore is the Head of the Church, in regard of Order, as being the First-born among his Brethren; In regard of Perfection, both for his sublimitie & fulnes of Grace; and in regard of Vertue, for that a certaine influence is derived from him to all the members of his Church. And Hee is called Lord, not Denominatively, but Essentially: to the

Cypr. de Oorat.  
Dm.

Ierom.

Psal. 38.3.

James 5.15.

Exod. 30.

Psal. 141.2.

Math. 20.30.  
Bern.

the right conceiuing whereof, is required a stedfast beleefe of his God-head, against those execrable Heretickes, *Ebion, Cerinthius, Berillus, Samosatenus, Marcianus, Photinus, Arius, Seruet, Francis David, & the Anti-trinitariās* of this time.

And here obserue, how honourably this woman thinkes of *Christ*. Shee calls him Lord, the Iewes Beelzebub: Yet she was an *Heathen*, they Circumcised: Shee an *Out-cast*, they of *Israel*: shee nuzled vp in grosse *Idolatry*, they trayned vp in the *Law* from their child-hood; she but of small and slender knowledge, they learned men, and subtle Disputers. Good Lord, how strong art thou in *weaknesse*, and how thou choosest the things that are not, to bring to passe the things that are: *Etiam sic Domine, etiam sic; Euen so ô Lord, because it is thy will; whose dealings are often secret, alwaies iust.*

Math. 10. 25.  
1. Cor. 1. 28.

*Aug. Conf.*

Now where shee salutes *Him*, by the name of the *Sonne of Dauid*, it is euident that shee takes him to bee the promised *Messiah*. For all *Jurie* rang of this, that *The Christ should come of the lineage of Dauid*. Which shee hearing at an outside, assisted by the *Spirit of God*, and weighing all circumstances aright, concludes that *This is He.* Which declares her faith to bee holy and aduised, well grounded vpon the promises of *God*, and not a fleeting, and vapourous imagination. This is that which is written in the very beginning of the *Gospell*: *The Booke (that is, the Catalogue, or Register) of the Generation of*

John 7. 42.

Math. 1. 1.

**I**E S V S C H R I S T t h e S o n n e o f D A V I D : As if Saint Matbew, like John Baptist, should point with his finger to the *Messiah*, and cry, *Behold, this Man so poore, and so contemptible in shew, is lineally descended from the Kings of Iuda, and is the onely Redeemer of Israel.*

*A wonderfull Mysterie, that G o d should be manifested in the flesh; yet is it the staffe and pillar of our comfort. Therefore Saint Paul affirmes, that Christ was made of the seed of Dauid: Not that the Virgin Mary conceiued Him through the pleasure of carnall desire, but through faith, remaining still in her chastenesse and integrity; euен as the Church (in a kind of Imitation) brings forth children to G o d, and is yet a Virgin, as Austin excellently noteth.*

*August. Enchirid.*

*Heb. 2. 17.  
Gal. 1. 4.*

Then here is a Towell thrust into the throates of *Valentine, Marcion, Manichæus, Apollinaris*, and other pestilent Heretickes, who stand vp against the truth of Christ's Humanity: And more, there is ministred a sweet Repose for a troubled conscience. For what keepes me from dispaire, when Satan claps hold on mee, with his bloody sleeue, and his great Butchers knife a-crosse his mouth, but this, that my Saviour is the Sonne of Dauid, a mercifull, and faithfull High Priest, who hath giuen himselfe for my sinnes. Hee hath Giuen, Satan, vnderstand'ſt thou that? not received, not exacted. Hee hath giuen Himselfe; Himselfe, Satan, mark'ſt thou that? not Siluer, not Gold, not Paschall Lambes, not Angels. For my Sinnes,

*Satan*

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II

Satan, mind'st thou that? Not for my Holinesse, not for my Righteousnesse. For My sinnen, Satan, hear'st thou that? as well as for Paules, or for Peters. For though they were a thousand times more Sanctified then I; yet were they neuer a whit more Justified then I: And the goodnessse they had, came not from themselues, but from GOD, who hath put into my heart a great desire, not of Heauen onely (for so had Balaam) but of Faith and Repentance, which the Reprobate cannot haue. Thus if in our Agonies, wee shall latch the blowes of our ghostly Aduersarie, wee may boldly look for that Crowne of Righteousnes, which the Lord hath promised to those that loue his appearing.

The Summe of ber Petition is set downe two waies; Indefinitely and Determinately. Indefinitely in these words, *Hauē mercy on me*: Where shee sues in *forma Panperis*, and pleades for *Mercy*, not *Merit*, though she was one of the godliest women in all the world. Yet you know (*Beloued*) who stand vpon the *Merit of Condignity*, affirming (and that from their Councell of Trent) that they haue *Faculty* giuen them perfectly to fulfill the Law. Nay the Rhemists go further, and will stand to it, that they are able to doe more then the *Ten Commandements* require. They talke of Puritans, but if these be not pure puite Sycopants, and the white sonnes of Novatus, the ROMAN Presbyter, who are? To whom notwithstanding (to doe them a fauour) wee will chaine

Numb. 23. 10.

2. Tim. 4. 8.

Concil. Trid.  
Sect. 6. cap. II.  
1. Cor. 9. 16.

chaine the *Anabaptist*, after whom shall come the *Brownist* in a string, who is halfe an *Anabaptist* as the *Tadpole* is halfe a *Frogge*.

Well, for vs poore *Publicanes*, wee will not trust to our deserts (which will shelter vs no more then an Arbour in Winter) but to *Gods tender compassion*. What though my sinnes bee as red as bloud, as blacke as Haire-cloth, as Pitch, as Hell; Yet are they not *Infinit*, as is *Gods Mercie*. Onely I must *Repent*, that is, confesse, and forsake my sinnes, and turne with my whole heart, not faynedly, to the Lord. For our *Saviour* chargeth his *Disciples*, to Preach *Repentance*, and *Remission of sinnes*: So that no *Repentance*, no *Forgiuenesse of sinnes*. I know the *Gospell* is a *Booke of Mercie*: I know that in the *Prophets* there are many aspersions of *Mercy*: I know that *Out of the Eater comes Meat*, and *out of the Strong comes Sweetnesse*, and that in the *Ten Commandments* (which bee the *Ministration of Death*) there is made expresse mention of *Mercy*, *I will haue mercy upon Thousands*; Yea, the very first words of them are the *Couenant of Grace*, *I am the Lord THY God*: Yet if euery Leaf, and euery Line, and euery Word in the *Bible*, were nothing but *Mercy, Mercy*, it nothing auailes the *Presumptuous sinner*, that lies rotting in his ini-  
quities. Our *God* is not an impotent *God*, with one Arme, but as *Hee is slow to anger*, so is *Hee great in Powre*, and will not surely cleere the wicked. Obut he is *Mercifull, Gracious, slow to anger*,

Luke 24. 47.

Judg. 14. 14.

2. Cor. 3.7.

Nahum 1. 3.

## The Patterne of an Inuincible Faith.

13

anger, abundant in goodnesse, and truth, reserving mercy for thousands, forgiuing iniquity, and transgression, and sinne: Is not here Mercy mentioned, nine, or ten times together? It is: But reade onto the very next words; And not making the wicked innocent, visiting the iniquity of the Fathers upon the children, and upon childrens children, unto the third and fourth generation. Is not this the terrible voyce of Justice? But stay: in the hundred thirty and six Psalme, there is nothing but, His mercy endureth for euer, His mercy endureth for euer: His mercy endureth for euer, is the foote of the Song, and is found six and twenty times, in six and twenty verses. It is: Yet harkē what a ratling thunder-clap is heere. And overthrew Pharoah, and his Host in the Red Sea; and smote great Kings, and slew mighty Kings, Sihon King of the Amorites, and Og, the King of Bashan. Therefore (Beloued) if wee will haue mercy at the Tribunall Seate of God, let vs humble our selues for our manifold and bloudie finnes. Nec quisquam peccatis retardetur, aut annis, saith Cyprian: And let no man hold off, for that his offences are heynous, and that hee is old, and mossegrownē in them: onely let him beware of Hypocracie, and Delay, which will cheat the soule, and bring it to destruction.

That Part of the Petition which is put downe Determinately, is in these words, My Daughter is miserably vexed with a Deuill. Where shée instantly beseeches Christ, euē in the bowels of

Psal. 136.

15. 17. 18. 19.  
20.

cyp.

Marke. 7. 23.

I

compassion to behold her *Child*, her little *Child*, as Saint Marke hath it, and to dislodge an vncleane, and raging *Spirit*, who had taken vp her body as a *Cabin* to rest in. Where first obserue, that she makes her *Daughters* misery her owne, *Hauemercy on ME, my Daughter*. Acknowledging withall, that *God* in chastening the fruit of her wombe, had laid his scourge vpon her also.

2

Againe take notice, how it is the nature of loue to *Descend*, and how the affection of *Parents* to their *Children*, is farre more deere then that of *Children* to their *Parents*. We reade heere in this, and in sundry other places of the *Gospell*, how carefully *Parents* made meanes to *Christ*, for the chasing away of *Devils*, and *diseases*, from their *Children*; but where reade yee that the *Children* did the like for their *Parents*? In the eighth of this *Gospell*, there's a sonne intreates our *Saviour* that hee may go bury his *Father*, that he may throw Moulds on him, and make him sure: but he neuer once prayed him to heale him when hee was sick, or raise him when he was dead.

3

Marke further, how sore, and strange afflictions befall sometimes *God's* dearest children. *Woe, and alas,* here's a furious *Deuill*, that possesseth the body of this womans *Daughter*. If he had onely haunted the house, or outwardly wrought vpon her child, the chastisement had beene grieuous, but to enter into her with his very substance, is most lamentable to thinke

thinke on. And yet the *Lord* thus correcteth her in *Loue*, in *Loue* (I say) howsoever it seeme a *Paradox to Reason*. O, it's an heauy iudgement of *GOD*, when a man thriues in sinne, and when in the midst of his rebellions, hee spreads himselfe against the *Sunne*, like an *Apricock*. When the anger of *GOD* waxed hot against the *Israelites*, hee threatens that hee will plague them: How plague them? in not plaguing them: *I will NOT visite your Daughters when they are Harlots, nor your Spouses when they are Whores.* Certè *tunc magis irascitur Deus, cum non irascitur*, saith *Bernard*: Certainly, *GOD* is then most angry, when hee seemes not angry at all. *Misericordiam hanc nolo; For mine owne part* (saith he) *I would none of this mercy.*

Heb. 12. 6.

Hos. 4. 14.

*Bern.*

Moreouer note, how all things worke together for the best to them that loue *GOD*. Heauen, Earth, Fire, Water, good Men, bad Men, wilde Beasts, tame Beasts, Calmnesse, Tempests, Peace, Warre, Freedome, Thralldome, Wealth, Want, Healthfulness, Crazinessse, Life, Death, Angels, Deuils. *Etiam peccata Domine: Euen our sins also, ô Lord*, saith *Austen*. *Audeo dicere* (saith the same Father) *superbis esse utile, cadere in aliquod apertum, manifestumq; peccatum*. I dare bee bold to speake it, that it is good that proud men do fall into some grosse and open sinne, that so Shame may drive them to remorse. This Doctrine is true; But let no Spider suck poysone thence. One wold haue thought that this woman, who was not long be-

Rom. 8. 28.

4

*Aug.de Ciuitatis Dei,  
lib.14.cap.13.*

fore conuerted to Christ, wold haue laid the blame on her Religion, and thought hardly of God, thus to single her out for a spectacle of misery, and scarce to shake his rod at her fellow Gentiles; but see how this correction brings her neerer to God, and how the Deuill him selfe, is a meane to further her saluation.

5  
Verse. 20.  
Aug. Encbir.

Lastly, it is obseruable, that Sinne is the most fearefull thing in the world. The body of Man was made to be the Temple of the Holy Ghost, but sinne makes it a Stie, and Plancher for Satan, who teares it, wallowes it, and torments it piteously, as here, and in the ninth of Saint Marke. Shall I in one word set out the vilenesse of it? It is a Deuill. And why not worse? For what makes the Deuill a Deuill, but Sinne? Take that away, and hee's a good creature. Besides, here's a single Deuill in this Childe, without a partner: but sinne is so congregable, that it is impatient of solitude.

Our Father Adam eates the forbidden fruit; we would thinke it but one sinne; but what sayes Austin? Superbia est illuc, & Sacrilegiū, & Homicidiū, & Fornicatio Spiritualis, & Furtū, & Avaritia: Pride was at the fact, & Sacrilege, & Murder, and Spirituall Fornication, and Theft, and Covetousnes. This is the Diuell that reignes at this day, in the Childe of Disobedience; with which yet they play, as with a feather, and take pleasure in Pleasure. O Sinne; thou art delightfull at the first, but at last thou stingest, like a Bee, like a Wasp, like an Hornet.

net, like a Scorpion. O Pleasure; thou hast a Honey-suckle in thy mouth, but a bitter branch sticking at thy heart; I would name Rue, but that thou hast nothing to doe with Hearbe of Grace. And this of the PROTASIS.

The EPITASIS followes, wherein we are to weigh the sundry Repulses, and Discouragements of this good Woman, together with the constant prosecution of her cause, as they lye in order.

For the first Repulse, the Evangelist sayes, that *He* answered *Her* not a word. What? not vnfold his lips, to giue one word? O wonderfull temptation! For what might shee thinke? Is this *Hee* in whom all the Nations of the earth should bee blessed? Is this *He*, of whom Proclamation was made; *Ho, Euery one that thirsteth, come yee to the waters?* Is this *He*, that will heare his seruants while they speake, and answere before they call? No, no; I see my labour is lost, my hopes degraded, and my thoughts frustrate. I haue look't vp to the *Sunne*, and can see no light: I haue hied me to the *Fountaine*, and can finde no water: I haue runne, and cried after the *God of All comfort*, and *He* disdaines to speake the least word to me. Ah, my deere Childe, my heart melts like Wax in the midst of my bowels, to thinke of thee. Thou art (alas what say I? where am I?) thou att(poore wretch) possessed of a Diuell, and there was hope; but now what shall I doe, when the *Lord of Life* shuts his eare to my complaint, and

Gen.12.3.  
Isaiah 55.1.  
65.24.

roundly answeres me in not answering me.

Thus she might haue debated the case, but she did not. For though *Christ* was silent; yet in truth, *He* gaue her a double answere: the one by the generall promises of his word; the other, by the secret whisperings of his *Spirit*. *Hee* mindes her well enough, but *Hee* makes as though *Hee* heard not, that the precious graces lock't vp in the Cabinet of her heart, might bee brought forth to light. Besides, her cries were *Musicall*; so *hee* is loth to haue them broke off. And more: this *Delay* bred no danger, but whet on her affection, and made the gift more welcome at the receipt; for (vsually) what is hardly got, is greatly set by.

It is euен so: the childe of *G o D* prayes sometimes on his *Knees*, sometimes on his *Face*, and that *with sighes that cannot be expressed*; and yet *G o D* seemes not to regard, but rather to be angry at his prayer. *O Lord* (saith the Church in her affliction) *how long wilt thou bee angry against the prayer of thy people*. *O my God* (saith *David*) *I cry in the day time and thou hearest not, and in the night season I take no rest*. *Thou hast couered thy selfe with a cloud*, saith the desolate *Ierusalem*, *that our prayer should not passe through*. *What then? Is the Lords hand shornted that it cannot save? Or his eare heavy, that it cannot heare? No, But our Iniquities do separate betwene us and our G O D, and our sinnes hide his face from us, that hee will not heare.*

Psalme 80. 4.

Psalme 22. 2.

Lam. 3. 44.

Esay 59. 2.

*Somtimes*

Sometimes we aske we know not what, with the sonnes of Zebedee. Sometimes we aske with doubting, and wanering. Sometimes wee aske amisse, that wee might consume it on our lusts. Sometimes we offer a Dogges-necke, our soules delighting in our abhominations. Sometimes (nay almost alwaies) wee haue rousing, and ran ging thoughts, and so no maruell if wee receiue not. *Quomodo te audiri à Deo postulas, cum te ipse non audias,* saith Cyprian. How dar'st thou desire that GOD should heare thee, when thou hearest not thy selfe? Thou wakest with thine eyes, and sleepest with thine Heart: where a Christian should wake with his Heart, when hee sleepeth with his Eyes. But let vs step on to the second Discourage ment.

*Then came to Him his Disciples, and besought him saying, send her away, for shee cryeth after vs.* Where the Disciples do not entreate Him to pitie her, but onely to dispatch her, one way or other, because shee kept such a bawling. Which dealing of theirs, discouers their Curiosity: for they will needes (forsooth) teach their Maister what to do; as though Hee heard not as well as they, and would not haue dismissed her, had hee thought it conuenient. Thus tampers Peter, in a matter of Life and Death (and that Eternall and Vniuersall) till our Sauour calls him Satan for his paines. But that which I chiefly fasten vpon, from the Disciples indifferency, is the boundlesse, and bottomleesse mercy of GOD, which

Math. 10. 22.

James 1. 6.

James 4. 5.

Esay 66. 3.

cypr. de Orat.  
Dom.

Math. 16. 22.

which compared with *Mans*, is as the *Ocean* to a *Drop*. Which made *Dauid* in the wonderfull strait of *Three* plagues propounded, to choose to fall into the hand of the *Lord*, & not into the hand of *Man*. These Disciples were the friends, and followers of *Christ*, the *Light* of the world, the *Patriarkes* of the *New Testament*, assigned to high, and heauenly *Functions*: *Mathew* to bee an *Euangelist*, *Peter* an *Apostle*, *Saint John* an *Euangelist*, an *Apostle*, and a *Prophet*: an *Euangelist* in his *Gospell*, an *Apostle* in his *Epistles*, a *Prophet* in his *Reuelation*. Then who should be good, if they were euill? who tender-hearted, if they were vnmercifull? Yet such small compassion harbour'd they in their bosomes, that (so she would leaue her clamouring) whether shée sped or no, they car'd not greatly.

Which makes me wonder, that the *Romanists* should bee so chub-headed, as to proue from hence the *Invocation* of dead *Saints*. For first, this *Woman* desires none of them to speake for her. Secondly, they complaine, they make not intercession. Thirdly, she is neuer the nearer for their request. Fourthly, suppose she had far'd the better, yet I hope there is great difference between praying to the liuing, and to the dead. Me thinks they should be ashamed, thus foully to wrest this *Example*; but who would looke for water from a *Pumice-stone*, or vertues blush in an *Italianated* cheeke?

Are these the men so renowned for *Artes*,  
*Tongues*,

Tongues, Reading? Are these the *Kil-Cowes* of the world, for learning? Are these the best *Schollers* of their *Seuen-headed Parnassus*? Come, come, the *Iesuits*, (the *Popes Roaring Boyes*) know well enough we haue got the start of them, and therefore they make now no *Syllogismes*, but in *Folio*. Yet some of our *Gentlemen*, that haue made a steppe beyond the *Alpes*, looke as bigge as *Bull-beefe*, if we offer to compare with them: and tell vs with a flarugge, that *They haue Scripture, Councels, and the Fathers* on their side. But when wee come to the battell, they tell vs from *Cardinall Bellarmine*, that *Scripture* is not a *Rule*, but a *Commonitorie*: *That it is not sufficient; That it is not necessarie*. Come to *Councels*, we are willing to be iudg'd by the most sacred *Council* of *Jerusalem*, and (in all poynts of *Faith*) by the *Ancient Generall Councels of Nice, Constantinople, Ephesus, Chalcedonia*. They make shew of no great dislike, but at last they bring vs to the *Council* held at *Rome*, vnder *John the Three and twentith*, where the *Owle* sat President on the Beame: or to the *Council* of *Constance*, where they burnt the *Dyuctl in John Husses Mitre*: or to their deare deare *Council* of *Trent*; where the *Pope* (against all *conscience*) was both *Partie, and Judge*.

Descend we to the *Fathers*, they bring forth marching in single file, *Origen, Cyprian, Athanasius, Ambrose, Austin, Jerome, Chrysostome*, and the rest: and would make vs beleue they came *Voluntaries*, when in truth they prest them into

the field. Where, when they bid, C H A R G E; they giue them two blowes for our one ; and S. Au-stine (that carries the garland from them all) ioynes cheerfully with vs, and (with speare in wrest) makes lanes amongst them. Which they perceiuing, determine the next time to be euen with vs, and to bring forth old Doctors indeed, that will stand to them backe, and edge ; namely, my Neam Clement, and my Neam Abdy, and my Neam Martiall, and my Neam Hyppolite, and my Neam Amphiloch, and other such Button-cap't Fathers, as were never yet, in *Rerum Natura*. Thus haue I (*Beloued*) vpon occasion of this sim- ple proofe, (like to which for all the world, bee the rest of their Arguments) giuen you a sight of the flourishes of the *Catholickes*, (or rather *Catho- licons*) which if it haue beene a *Digression*, I hope it hath beene no *Transgression*.

Come we now to the *Third Repulse*, expressed in this *Answeare* of our Sauiour : *I am not sent but to the lost Sheepe of the house of Israel*. Where He renders a reason to his *Disciples* (within the wo-mans hearing) why *Hee cannot condiscend to her importunate request*, to wit, because it came not within the compasse of his *Commission*. For his Father had sent him, though not onely, yet chiefly to the *Jewes*, of which number she was none (but a *Gentile*) and the *Partition-wall* was not yet broken downe; so hee would haue her set her heart at rest, and trouble him no fur- ther, since her suite was vnseasonable , if not vnrea-

vnreasonable.

Oh Lord; this was enough to haue split her heart in peeces. What? *Hee* in whom all health was promised, who offred himselfe to all others, healing all diseases, and calling all that were weary to *Him*, to take exception against her alone, and to giue such a smart, and discourteous answer, as might put her beside all hope of comfort? But this was done, that God's glory might bee more illustrated, and the triall of her faith, (being much more pretious then gold) might be found vnto her praise, as the euent testified.

Now where Christ affirmes, that *He* is sent to the *lost Sheepe*, it is manifest that he is a *Shepheard*, and that *Shepheard* too, of whom the *Lord* speakeith, when he saith, That *He* will set vp a *Shepheard* ouer his *People*, and *He* shall feed them, euен his seruant *David*, *Hee* shall feed them, and *He* shall be their *Shephard*. The same is he that is called *The chiefe Shepheard*, and the *Great Shepheard of the sheepe*, to whom all other are but *Vnder-Shepheards*, subiect to his power, and set ouer their charges by his speciall appoyntment. And as *He* is the *Great*, so is *He* the *Good Shepheard*: for *He* giues his *Life* for his sheepe. His life? that's much, it is; yet *He* gaue it. Also he knowes his sheepe; and that with a double knowledge, *Contemplatiue*, and *Operatiue*. *Contemplatiue*; for all things are naked, and open vnto his eyes: *παντα πτερχολογικα*, as naked & as open as the sheep that hangs vpon the Cambrel, with the skin off, & the

Math.4.24.  
11.28.

1.Pet.1.7.

Ezek.34.23.

1.Pet.5.4.  
Heb.13.20.

Joh.10.1.  
10.14.

Heb.4.13.

Ezek. 34. 16.

Inwards out, that you may looke on both sides at your pleasure; for so much the word imports. His knowledge is *Operative*; for *Hee* prouides good pasture for his sheep, layes them in a good fold, seekes that which was lost, brings againe that which was driuen away, bindes vp the broken, strengthens the weake.

Prou. 27. 23.

Ier. 3. 15.

Bern.

Berkes.

Ye Shepheards of *England*, learne of this *Great Good Shepheard*, to tend and tender your flocke. Be diligent to know the state of them, as *Salomon* counsels, and feed them with knowledge, and vnderstanding. Then goe before them, by example of good life, according to that of *Bernard*, *Si mundum predicens contemnendum, contemne tu prius*; If thou beat upon the contempt of the world to others, see first that thou contemne it thy selfe. And pray for grace, that you may venter limme, and life for your flockes. *Nisi Christum valde ames* (saith *Bernard*) *hoc est plus quam tua, plus quam tuos, plus quam Te, nequaquam suscipias curam animarum;* unlesse thou loue Christ exceeding deerly, euuen better then thy Goods, then thy Kinsfolkes, then thy selfe, I would never wish thee to take vpon thee the Cure of Soules.

Here giue mee leaue to complaine a little. There are some that are yong, and cannot yet preach: others are old, and must rest themselves: others are timorous, and greatly like not standing out for their sheepe. Are you yong and cannot preach? Nay therefore you should preach; for your bodie is strong, your spirits quicke,

quicke, your VVit fresh, your Memory stedfast, your Nature bold, and your Voyce tuneable. Are you old, & wold you take leaue of the Pulpit? O what pitie were it, that those graue Fathers, whose Piety, Learning, Sanctimony, Age, hath wonn them so great authority, should exhort the People no more. For as *Grapes* are not ripe in the Spring, nor in Summer, but in Autumne, a little before winter: So the fruits of Learning come not to perfection, till old Age (the Virgin of Death) step in. And for those that are affraid to hazard themselues in defence of their Flocke, let them remember that hee is an *Hireling*, that feeth the *Woolfe* comming, and fleeth.

John 10. 13.

The *Wolues* of *Rome* (sent out from their *Lycaon*) come leering ouer into the Land, to leap at the throat of that *Princely Sheep*, who is worth *Ten thousand* of vs; who is also *our Shepheard*: and shall wee bee such crauens, and so white about the gyls, as not to resist them? O how true is it of the *Iesuites*, which *Pius Secundus* (sometime *Aneas Sylvius*) spake of the Monkes of his time:

Iliad. a &  
alibi.

*Non audet Stygius Pluto tentare, quod audet  
Effraniis Monachus:*

*The De'ele of Hell dare not attempt the Ill,  
That an unbridled Cloyster-creeper will.*

Which makes me not endure those *Newtrals*,

Plutarch. Mor.

who giue out, that *wee*, and the *Church of Rome*, may be easily reconciled: For the truth is, there is such an *Antipathie* betwene a *Protestant*, and a *Papist*, as there is betwene the two Birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight earnestly aliue, and being dead, if you mix their bloud, it will runne apart, and disso-ciate it selfe.

Ephe. 4. 31.

The *Shepheard* is sent to none but *Sheep*, nay to none but *Lost Sheep*. The *Sheep* is an innocent, and harmelesse creature, the same among Beasts, that the *Dove* is among Birds: So the Childe of *God* must bee Meeke, and Gentle, putting away all Bitternesse, and Anger, and Wrath, and Crying. The *Sheep* is a profitable creature, and euery part of it is good for something: The Wooll for Rayment, the Skin for Parchment, the Flesh for Meat, the Guts for Musick, the Bones for Hastes, and the Hornes to blow downe the walles of *Jericho*: So Christians must bee vsefull to the places where they liue, and profitable to the *Church* and *Common-wealth*.

Hos. 4. 16.

But the *Lost Sheep* is got into a *maze* of *Mis-  
ery*: which *God* signifies to *Israel*, when hee compares her to a *Lamb* in a large place. It's in perill of the *Woolfe*, in perill of the *Lyon*, in perill of the *Thiese*, in perill of the *Bryer*, in perill of the *Heate*, in perill of the *Storme*, in perill of the *Graffe*, and Water it liues by. So that the safety of the poore *Sheep*, consisteth onely in

in the vigilancie of the Shepheard.

This Land of ours (through the goodnesse of God) is talkt of farre, and neere for the *Golden Fleece*; for the Marchant knowes, it is a *Colchis*. But that which makes it thrice more famous, is the goodly *Flocke of Sheep*, that Christ hath in it: the fayrest (I perswade mee) vnder heauen; Howsocuer the fowle-mouth'd Separatists cals vs *Goats*, and *Swine*, and denie vs to bee *Sheep*. What though all of vs carry not a fine Staple on our backes, that will open and shut like a pare of Bellowes, are we not therefore *Sheep*? What though some of vs bee Rough-coated, some Water-wool'd, some Totterd, some Tackt, some Lame, some Flye-gal'd, some Clouted, some Swine-chapt, are we not therefore *Sheep*? VVhat if we be stray'd away, and lost, are we not therefore *Sheep*? Yes we are *Sheep*, though lost; and it is well that we are *Lost*, for the Son of Man came to save that which was *Lost*. Then let euery one of vs pray with the Prophet Dauid, *I am gone astray, like a sheepe that is lost: Oh seek thy seruant, for I do not forget thy commandements.*

VVe are now to see how the Syrophænician brookes this harsh answere; *Yet she came and worshipped Him, saying, Lord helpe me: VVhere againe appeares her Faith (that eminent vertue) accompanied with seruent Prayer, and with a creeping Humility.*

Her *Faith* is discouered, in that she continues inuoking the name of *Christ*, and will not out, though

Mal. 18. 11.

Psal. 119. 176.

though *Hee* had declared new before, that *Hee* could not with warrant from his Calling, helpe her; for that *God's Mercy*, was (for a season) confined to the *Jewes*. Her speech is this in effect; O Lord, thou hast testified, that whosoever put their trust in Thee, shall not bee confounded, and that whosoever calleth vpon thy Name, shall be saued: Since I then (miserable wretch) embrace these promises of thine by Faith, it is impossible that thou shouldest deny me. For though the *Heauen* should wheele out of his place, and the *Earth* slip off from her foundation, yet *Thy word cannot fail*. Then Lord, remember me, and all my trouble; pitie the case of a poore distressed woman, and let her teares worke thee to some compassion: I am resolu'd; I will take no nay; I am thy *Beggar*, and will haue my *Dole* e're I goe: then thrust mee not backe, o bid mee not farewell, for as the *Lord liueth, and as thy soule liueth, I will not leaue thee*.

This strong, and inexpugnable *Faith*, sends *Prayer* to put the hand in the treasure of blessings. O *Prayer* (the most excellent fruit of *Faith*) how powerfull art thou with *God*? At *Five* sundry *Petitions*, *Abraham* brought the *Lord* from *Fiftie* to *Ten*; as long as hee prayed, hee was answered: And most comfortable it is to consider, that the *Lord* ceased not from giving, till *Abraham* ceased from asking. Againe, and againe, she calles on *Christ*, in whom onely  
shee

*The Patterne of an Inuincible Faith.*

29

she belleeues, and on whom onely shee depends  
for succour. Thus *Dauid*, sweetly ; *Lord whom  
haue I in Heauen but thee ; and there is none in  
earth, that I desire beside thee?*

Psal. 73. 23.

Yet the *Catholickes* at *Loretto*, are alwaies  
crouching to the *Virgin Mary* : But what sayes  
*Bernard*? *Libenter certè gloria Virgo tali honore  
carebit ; The glorious Virgin is willingly content  
to want such honour.* But what talke I of *Loretto*?  
I would our *Ladies* (some of them) heere at  
home, were not so cunning in their *Ladies Psal-  
ter*. *O Lady rebuke mee not in thine anger, neither  
chasten me in thy displeasure ; haue mercy vpon mee,  
ô Lady, for I am weake, ô Lady help me, for my bones  
are vexed.* VVhose heart doth not quake, whose  
haire doth not stand vpright, to thinke that the  
glorious and fearefull Name of *IEHOVAH*,  
should bee spunged out of the *Booke of Psalmes*,  
and the title of *Lady* put in, contrary to the ex-  
presse charge of *GOD*, and that vnder the paine  
of most heauy curses ?

Bern.

Psal. 6. 1. 2.

Deut. 28. 58.

Deut. 4. 2. 12. 32.

Reu. 22. 18.

I haue often wondred (and that with indig-  
nation) that the *Popes Creatures* should be so in-  
fatuated, as to leaue *CHRIST IESVS*, the  
*Fountaine of living Waters*, and to digge them  
*Pits*, euен broken *Pits*, that can hold no water : Say-  
ing to a *Tree* thou art my *Father*, and to a *Stone* thou  
haſt begotten me : the *Scripture* euery where con-  
demning it, as cleerely, as if it were written with  
the brightest Sunne-beame on a wall of *Glasse*,  
as *Lactantius* speaketh. And I could neuer bee

Ier. 2. 13. 27.

E

quieted

Psalm. 115.

quieted in my mind, when I saw them thus obstinate, till GODS Pronidencie directed mee to the hundred and fifteene Psalme, the eight verse, where I found it thus written : *They that make them, are like unto them, and so are all they that put their trust in them :* For euer since, I thus reason with my selfe. If I shall come to an image of VVood, or Stone, or Mettall, and shall call, and shout, *Ho, Image ! are you asleepe ? what Image, Image ! canst thou not heare ? Art thou deafe ?* The Image is neuer a whit the wiser, though I should burst my lunges with crying, because though it looke like a Man, and haue Eares, yet they are but Eares by *Equivocation*. And euен so, if I shall striue to conuince a Papist, with neuer such fulnesse of Voyce, and forciblenesse of Argument, it is to no more purpose, then the blowing of a Trumpet in the eares of *Baal*, or making a set speech to a Painted Post.

The next companion of her *Faith*, is *Humilty*: for she bowes downe her body, and falleth at his feet, as if by her gesture sh~~e~~s confess her selfe to be a miserable sinner, and had no refuge but in *Humility*. A vertue, that like the *Violet*, is poore in shew, growes low by the ground, and hangs the head, as willing to liue vnseene : Yet is it euer in the way of preferment, as we finde in *Joseph*, *Moses*, *Mordecai*. An embleme whereof we cannot but remember; For wee see that the little *Graffe-hopper* (the silliest of creatures) is yet aduanced in the principall Citie, and in a principall

pall Street of that Citie, and in a principall building of that Street , and in a principall place of that Building , as a golden obiect of *Magnificence* to be gazed on.

But at no time is *Humility* more requisite, then in Prayer; therefore *Salomon* a King, prayes vpon his knees (for these high *Humilities* are very acceptable to *G o D.*) *Beloued*; let vs detest *Pride*, as a most pernicious euill. *Ipsum extolle, iam deiici est, Pride's very rise, is her very downefall.* But aboue all things, let vs not bee proud in *Prayer*, with the *Pbarisee*. VVhen the *Sunne* shines through the *Casement* on the *wall*, Shall the *wall* stand vp, and say, *It is I that send forth these beames*, saith *Bernard?* *Holiness to the Lord*, but *Man* can chalenge nothing as his *Owne*, but *Sinne*, and *Frailty*. But let vs passe on to the last *Repulse*.

*And Hee answered, and said, It is not good to take the Childrens bread, and to cast it to Dogges.* Here our Sauiour answeres to her *Lord help me*, but more roughly, and seuerely, then euer *Hee* did before; for now *Hee* beginnes to chide, and sneap her, as if shew were an vnmannery *Puppie*. The purport of his speech is this. *woman*, I pray thee hold thy tongue, and shew not thy selfe so violent, and vnreasonable. What grace souer is giuen me of my *Father* to bee dispensed, is to be exhibited distinctly to the *Iewes*, lest they bee defrauded of their proper right : for my *Father* is the *Father of Abrahams posterity onely*. Truth it

1. King 8. 54.

Aug. Deciu. Dci.

Luke 18. 11.

Bern.  
Exod. 28. 36.

is that the very *Infidels* find him by his *Providence* to be a *Father*; but *Adoption*, and other spirituall benediction is to be conferred peculiarily on the *Israelites*. Now verily it were an vnseemely deed, to take the priuiledges of children, and to cast them to such as thee, who being without *God* in the world, art to bee kenne'l'd vp 'mongst *Dogges*. Howbeit, if thou hadst not dealt so preposterously, much might haue been; if thou hadst staid till the *Children* had dined, happily thou mightst haue light vpon some fragments: but to snatch of the dishes in the midst of dinner, betokens a shamelesse malapertnesse, and a presumptuous rudenesse.

See heere (*Beloued*) what we *Gentiles* were before we knew *Christ*. Let it not offend your eares, wee were no better then *Curre-dogges*, and so are all at this day, that liue, and die, without *Him*. *Husbandmen*, *Yeomen*, *Gentlemen*, *Noble men*, *Learned men*, *Valiant men*, all *Dogges* without *Christ*. Now what more ignominious, and opprobrious then the name of *Dogge*? *Am I a Dogges-head*, saith *Abner* to *Ishboseth*, that thou accountest of me so basely?

Within the circuit of this our Church are found certaine *Dogges* that trouble, and annoy her. The first are those Pricke-ear'd *Curses* of *Rome*, that Barke at the *Moone*, Nay at *Him* that made the *Moone*; to whom if you offer the *Gospel*, they will turne againe, and all to rent you. Yet as if they were those well-going *Grey-hounds* that

that *Salomon* speakes of, they haue veluet collars, richly studded. They would bee look't to : for they are the true Scholers of those false Apostles whom Saint *Paul* calls *Dogges*, in the *third* to the *Philippians*, and the *second* verse.

Phil.3.2.

Another Dogge (who is like to leape short of the Kingdome of *Heauen*) is the outragious Swearer, who vpon euery small occasion, leapes at the throat of God's most sacred Maiesty, and giues him a shake by the bosome. O Judges ! O Magistrates ! why doe yee tyth *Mint*, and *Anise*, and *Cummin*, and leau'e the weightier matters of the law; condemn'e the *Starneling* for stealing sheepe, and let the *Blasphemer* go vntouch't, who sets vp the cocke, and discharges his Pistoll in the face of *Christ*? These things ought yee to haue done, and not haue left the other vndone. Ah, noble Prince *H E N R Y* (whose very name still makes my heart to bleede afresh) wee may thanke our *Court-oathes*, as one chiefe cause of thine vntimely death. But that God, that in wrath thinketh vpon mercy, hath from thy ashes rais'd vp another *Phænix*. *The Good will of Him that dwelt in the Bush*, come vpon his head, eu'en vpon the top of his head.

Reu.22.15.

Math.23.23.

Deut.33.16.

Another Dogge is he that causelessly railes on men in *Authoritie*; and this is no yelping Beagle, no little Whippet, but a deepe-mouth'd hound, or baying Mastiue. Thus *Shimei* bids *Dauid*, *Come out, come out*, as if he were a Dogge, when *Shimei* indeed was the the Dogge, as the sonne of

2. Sam.16.

2.Pet.2.

Hosea.4.18.

Ier.5.8.

Isaiah 56. 10.

Zeruiab calls him.

Another Dogge is the licentious liuer, who vpon some touch, goes softly for a while; but a none, returnes vnto his vomit. Thus the stinking Drunkard (for so the Prophet *Hosea* termes him) inflamed with Wine, neighes, and whinnies after his neighbours wife, (to vse the phrase of the Prophet *Jeremy*) and blesseth himselfe very despe-  
rately in his sinne. Tush (saith he) **G o d** doth not see me, or cannot punish me, or will not trou-  
ble me: by the first, making him a blind **G o d**: by the second, a lame **G o d**: by the third, an  
vnrighteous **G o d**. At last, God visits him with a sharpe disease, that wakens vp his conscience,  
and then, sicke, sicke: and then, if **G o d** will re-  
priue him, vntill a longer day, oh what a *Christi-  
an* course he vowes to take! **G o d** proues him;  
he mends: In body? yes: in manners? no; no  
more the *Pharaoh* after then plagues remoouall.

Another Dogge we finde in the Prophet *Esay*, and this is the *Dumb Dogge*. A Dogge and Dumb?  
*Hem Dromo? Dromo!* come hither! to the beame  
with him. What? *o m e g i*, a keeper of the house, and  
not giue warning of the *Theefe*? This Dogge is  
the vnconscionable Minister, that opens not his  
mouth for the safegard of his people; who  
knowes not the very first words of the *Accidence*;  
for were he but acquainted with *I N S P E C H*,  
it were iniustice to charge him with dumbnesse.  
A very vnprofitable member. For there are *Thrée*  
things, which if they want *tongues*, are good for  
nothing;

nothing; a *Minister*, a *Dogge*, and a *Iewes-Trumpe*.

It remaineth now, that we consider how this *woman* digests this vngentle answere of *Christ*. *And she said, Truth Lord; yet the Dogges eate of the crumbes that fall from their Masters Table.* In moe words, thus: Lord, I am a *Dogge*, I willingly confess it; nay more, I confirme it; and with all my heart I acknowledge the *Iewes* to be thy chil-dren, fed at thine owne Table, with variety of Heauenly Dishes. Neither do I enuy them. Let me (poore soule) but gather vp the scrappes that fall from their Table at all aduenture, I craue no more.

No man in the world could deuise a fitter an-swer; for the grace of God was neuer dam'd vp so strictly from the *Gentiles*, but that some droppes ouer-flowed to them, as may be seene in *Rahab*, *Ruth*, *Naaman*, the *Ninuites*. And here againe the vnfatigablenessse of her *Faith* presents it selfe to our view. She followes and cries, and cries and followes, but what? The *Solicited* is si-lent, the *Disciples* grumble, she is not of the *Fold*, she is a *Dogge*. Who is a *Dogge*? A deuout and sanctified *woman*. And who calls her *Dogge*? *Christ*; the *Sanctuary of Soules*. It's nothing to swim in a warme bath; but to endure the Surges, and tumbling billows of the Sea, that's the man. To beleue that *God* is thy *God*, and loues thee as the *Apple* of his eye, when he calls thee *Dogge*, and grindes thee to powder, that's the *Faith*.

To

To end this second part : this woman stukes hony out of gall, and like a good Logician presses him with this *Syllogisme* :

*The Dog is to haue the crums of his Masters Table:  
I am the Iewes Dogge,*

*Therefore I am to haue the crummes of their table.* The Major is taken from the law of Nature, the Minor from thine owne words : what sayst thou, Lord? answe me: dost thou deny, or distinguish? Neither. He did not answer the Argument; nay, (with reuerence be it spoken) he could not answe it : for then he should haue denied mercy to the Penitent, and so contradicted himselfe, which had been an *Impotencie*. This of the EPI-TASIS.

The Catastrophe is contained in the last words of the Text, Then *Iesus* answered and said vnto her, *O woman ! great is thy faith ; bee it vnto thee euē as thou wilst.* Where our Sauiour first commends this woman, and that with an admiration; *O woman ! neuer in my life met I with such an Heathē ; thou passeſt of all that euer I knew ; verily I haue not found such Faith in Israel.* Thou art able by thy knocking, and importunitie to make one rise out of his bed, from his children at midnight, to lend thee *three* loaues. Thou doest enough to compell an vnrighteous Judge to doe thee iustice; much more a righteous one to shew thee fauour.

O the bountifullnesse of G o d ! when we haue done all we can, we are but vnp̄fittable seruants; yet

yet he passeth by all our infirmities, and rewardeth all our good; rewardeth? yea, and applaudeth. Thus the thriftie Servant, that had improou'd his Masters Talents, hath an Euge for his paines: It is well done, good seruant, and faithfull. What a singular encouragement is here to well-doing? Ay Caitiues! ah Slacke-graces! how slothfull are we in our Masters businesse! ah Runnagates, like Onesimus; nay would to God wee were like Onesimus.

Math.25.23.

Philem.

But for what extols hee this Woman thus? For her *Faith*. What *Faith*? That which *Iustified* her before God. But here's onely a fute for a temporall benefit, what though? That nothing lets, but that by the same *Faith* that laid hold on saluation, shee beleueed also the recovery of her daughter; euen as Abraham by a *Iustifying faith*, was perswaded of a Sonne in his old age. The whole tenor of the *History* imports thus much, whether you consider the *Object* of her *Faith*, or the *Temper* of it, or the *Strength*, or *Effects*; among which the last is most plaine for this purpose: for it shewes that by *this Faith*, she might obtaine whatsoeuer shee would; now who doubts, but she would haue the forgiuenesse of her sinnes, without the which shee were more then most miserable.

Rom.4.19.

The next way then to be honoured of God, is to honour God; and the next way to honour God, is *Faith*, which assures me that Christ hath loued ME, and giuen Himselfe for ME; and with

1.Sam.2.

Gal.3.20.

Rom. 8.32.

Heb. 1.3.

Isaiah 63.3.

Heb. 11.

Luther in Gal.

Gal. 6.11.  
2.11.

Luth. in Gal.

*Himselfe, all things: and all this He doth alone, treading the Wine-presse ALONE, without helpe of Angels, of Men, of works: for Angels are but seruants, Men euer typing, and Workes not workers, but markes of our saluation. This Doctrine (as Staupitius well noteth) must needs be found, and the Religion that maintaines it, Pure, and undefiled: for it exalts Gods glory aboue the Heauens, and humbles man to the dust of death. Therefore is Abel commended for his Faith, Enoch for his Faith, Noah for his Faith, Abraham, Isaac, and Jacob for their Faith, Moses (the Law-giuer) for his Faith; Rahab, Gideon, Barac, Sampson, Iephia, David, Samuel for their Faith; all for their Faith, and all in one Chapter.*

If here it be spitefully obiected, that we prize so much of *Faith*, that we haue pack't *Good-Workes* out of the Countrey; be it answered, that this is nothing but *Wood-sere, or Cuckow-spit*, the froth of rage, with a worme in the midst of it. For wee doubt not to affirme, with Luther, that *The fruit, and profit of one onely worke, whiche a Christian doth in faith, and through faith, is to bee esteemed more pretious then Heauen and Earth.* Onely we exclude *Good workes* from our *Justification*; for the satisfaction of the law, because therein nothing doth, nor can concurre with the *Merit of Christ*. And this is the very Argument of that excellent Epistle to the *Galatians*, (which S. Paul writ with his owne hand) and for which he withstood Peter to his face. For as *Luther* (in an holy zeale, casting out

out flames of fire) faith; What is Peter? What is Paul? What is an Angell from heauen? What are all other creatures to the Article of Iustification? A point so perspicuous, and prævalent, that eu'en Bellarmine himselfe (the Milo that beares the Pope vpon his shoulder) is forc'd to yeeld to it. His words are these. *In regard of the uncertainty of a Mans owne righteousnesse, and for feare of vaine-glory, it is the safest way to repose our whole confidence in the ONE LY mercy, and goodnessse of GOD.*

De Iusif. lib. I.

Now where we are charg'd, that the beating vpon the poynt of *Faith*, hath banished *Good-workes*; we auouch it to be the speciall way both to breed and cherish them. In this present *Text* is a *Cluster* of *Good-workes*, farre more pleasant to behold, then that of *Grapes*, which the two *Spies* brought on their shoulders, on a barre from the Land of Canaan. Here is finding of *Christ*, following of *Christ*, crying cleare-out after *Christ*: here is *Lowe*, here is *Zeale*, here is *Patience*, here is *Prayer*, here is *Humilitie*, here is *Modesty*, here is *Sincerity*, here is *Perseuerance*, and other sparkes of *Grace*, that lie hidden, vnder the ashes, which if you stirre, will flye aloft, & crackle about your eares. What is the cause of all these *Good deeds*? *Faith*. For, can the *Fruit* be good, till the *Tree* be good? Can the *Tree* bee good, till the *Sap* bee good? Is not *Man* a *Tree* with theroot vpward? Is it not *Reason* that makes a *Man*, *Faith* that makes a *Christian*? Is not this *Paules* method in

Numb. 13. 24.

all his Epistles? Spends he not Eleuen Chapters in that to the Romans, in laying the foundation of *Faith*, before he build on it with exhortatiō to *good life*, which he performs but in fīue chapters? Ile tel thee, proud man, thou that swelleſt now in the confidence of thy works; when *sorrow* comes, and the *Law* ſtrikes vp a fearefull *Alarum* againſt thee, thou ſhalt be ready to peake aside, & to ſpy out ſome bauke in an *Out-houſe*, whereon to diſpatch thy ſelfe. For, being *iuftified by Faith*, wee haue *peace with God*; the *Accent* is vpon *Faith*, vpon *Christ*, without which, without whom alone, we ſhall neuer haue *peace of conſcience*: but when it is *Morning*, we ſhal wiſh it were *Euening*; and when it is *Euening*, we ſhal wiſh it were *Morning*; when we are in the *Country*, we ſhall long to be in the *Citie*; and when we are in the *Citie*, we ſhall long to be in the *Country*: changing the *Place*, but not changing the *Paine*; because the forked arrow of *Gods Vengeance* ſtikkes fast in our ſide.

This *Orient Pearle*, this *womans Faith*, is further magnified by the *Greatneſſe*. The *Dictator of Philosophers* ſaid well, *τὸ καὶ τὸ εἰ μεγάλωσιν*, *Faireneſſe conſiſts in Greatneſſe*. For a little house (though curious in the Frame) may bee counted *Pretty*, neuer *Sumptuous*. Now this *Greatneſſe* of *Faith*, implies *Degrees*: For ſome are *ſtrong*, and *Inuincible*, as this *woman*, who aboue *Hope*, beleeued vnder *Hope*: Others weake, as the *Apoſtles* before *CHRIST S Resurrecſtion*. So then wee must imitate the good man in *Saint Marke*, who cried

Rom. 5.1.

Deut. 28.67.

Arist. Elb. 4. 3.

Rom. 4. 18.

Mark. 9.23.

*The Patterne of an Invincible Faith.*

41

cryed with teares, *Lord I beleue, helpe my vnbeleefe.*

This of the *Commendation of the Womans Faith:* now followes the *Cheerefull Grant of Her Desire;* *Be it unto thee, euen as thou wilst.* Do but aske and haue; The Deuill is gone out of thy Daughter; want'st thou any thing else? *Competency? Contentment? Heaven?* Take it, take *Mee* and all, and all because thou hast wrastled with *Mee*, like *Jacob*, and ouercome *Mee.* *Beloued Brethren!* You that by vertue of this *Faith*, may aske what you will, and obtaine what you aske, let me this once be *Yee All Representatiuely*, and in your stead beg for You and *Mee*, some precious thing that's worth the crauing.

Gen.32.28.

It shall not be *Pleasure*, for that lasts but an inch of time, and what are we the better to play, and skip, like fish in the Riuier *Jordan*, and present-  
ly to fall into the *Dead Sea?* It shall not be *Honor*, for that is a thing without vs, not in our owne possession. It shall not bee mony, for(as *Cyprian* saith) it makes one sigh at a Feast, and at Night when he sinkes into his downe-bed, *Vigilat in Pluma*, he lies broad waken. These *Three* wish I not for You, and *Mee*, for they cannot last, nor secure the conscience, nor satisfie the vnlimited desire of the soule: But *One Thing* haue I desi-  
red of the *Lord*, which I will still require, and that is, *The fruition of the Comforts that are in CHRIST.*

cypr.

This was the *Happinesse S<sup>t</sup>. Paul aspir'd to, in*

Philip. 3. 7. 8.

the third to the *Philippians*, the 7 and 8 verses: (a Text worthy to bee written in *Golden*, nay, in *Heauenly Letters.*) I haue counted (saith he) *All Things losse for Christ.* *Quemadmodum*; which *All things?* That I was not an *Infidell*: but *Circumcised*; and that not when I was a *Stripling*, a Man, an old Man, as were the *Proselytes*, but the *Eighth Day*, according to the prescript of the *Law*; That I was not of an ordinary *Tribe*, but of *BENIAMIN*, whence sprang the first *King*, and which claue to *IVDAH*, when the *Ten Tribes* fell away: That I was not lately descended from the *Hebreues*, but very anciently from the Loynes of *Jacob*: That I was not of a meane Place, but a *Pharisee*, the most famous of *Sects*, for the opinion of *Sanctimony and Learning*; That I was not *Cold*, or *Luke-warme*, in my *Profession*, but *wallowing*, and *Running ouer* with heate of *Zeale*, euen to the *persecution of the Church*: That I was not of a *spotted or indifferent Carriage*, but of a *cleare and unsuspected life*: All these, these *All, and All things else* (except my *Knowledge and Faith in CHRIST*) as the *Priuiledge* of mine *Apostleship*, my inward *Vertues*, and *workes of Grace*, *Hauke I counted lost for CHRIST*. Yea Paul, you *Hauke*, but *DOE* you *Now?* Is not your mind altered? Yea doubtlesse (I know what I say) *I DOE count All things losse*, and more then that, *I Hauke suffered the losse of All things*, and haue throwne them *Ouer board*, as *Wares into the Sea*, to ligh-ten my selfe of *Them*. Yea, but do you not now repent,

repent, as *Marriners* are wont in the like case, when they come to Shore? Not I, not a whit; Farewell they; I am glad I am rid of Them: For what are they, but *swearers*; but *Drosse*, but *Rubbish*, but *Offall*, but *Refuse*, but *Garbage*, but *DVN G*, in respect of **CHRIST**.

Then more, and more, do I find and perceiue, that *All things to CHRIST* are but vaine, and irksome: and that without *Him*, the most lushious pleasures, and clyming preferments, are but weeping Ioyes, and noble Miseries. O how Honourable is *Hee*, For his Name is Wonderfull, Counceller, the Mighty GOD, the Everlasting Father, the Prince of Peace. O how Victorious is *Hee*, and with what a grace doth *Hee* triumph! Who is this that comes from Edom, with Red Garments from Bozrah? O how Rich is *Hee*, for *Hee* is *Shaddai*, *All-Sufficient*, though being Rich *Hee* became Poore for vs. O how comfortable is *Hee*, for *Hee* is not a *Blaſing-starre*, nor a *Night-Starre*, but the *Morning Starre*, and that not clouded, but bright, and resplendent. O how sweet is *Hee*, and how all his Garments smell of *Mirrh, Aloes, and Cassia*; His name is as an *Oyntment* powred out, therefore the *Virgines* loue *Him*. O how Amiable is *Hee*, for *Hee* is white, and Ruddy, the chiefest often thousand; His Head is as fine Gold, his Lockes are curled, and blacke as a *Rauen*. O how louing is *Hee*, for his left hand is vnder his Spouses head, and his Right hand doth embrace her. O, he hath lou'd vs, (as

Isaiah 9. 6.

Isaiah. 63. 5.

Gen. 17. 1.  
2.Cor. 3.Reu. 22. 16.  
Psal. 45. 8.

Cant. 1.2.

Cant. 5.10.

Cant. 2. 6.

Bernard

Bern.

Bernard noteth) Sweetly, wisely, strongly: Sweetly, for Hee tooke vpon Him our Nature; wisely, for Hee tooke not on Him the corruption of our Nature: Strongly, for Hee gaue vp His Life for our sakes.

Cant. 8.1.6.  
2.5.

Ignat.

O C H R I S T , That thou wert as my Brother, that suckt the breasts of my Mother, that I might finde thee, and kisst thee. Set me as a Seale on thine heart, and as a Sgnet vpon thine Arme. Stay mee with Flaggons, and comfort mee with Apples, for I am sicke of loue. Let mee borrow the words of Ignatius; Come Fire, come Gibbet, come tearing with wilde Beasts, come crashing of my Bones in peeces, come drawing my foure Quarters asunder, come grinding my whole Body to powder; nay, come the torments of the Dcuill, so I may but winne C H R I S T . Lord, let mee see Thee, that I may die; or rather, let mee die, that I may see Thee; yet with humble submission to thy holy Will, lest otherwise I die, and doe not see thee. To this our deere, and blessed Saviour, together with the Father, and the Holy Ghost, bee all Honour, and Glory,

Now and Euer.

Amen.

**FINIS.**

25995

3

# A SERMON P R E A C H E D

At FLITTON in the  
Countie of Bedford,

At the Funerall of the Right Honou-  
rable H E N R I E Earle of Kent, the  
sixteenth of March 1614.

By I. B. D. D.



L O N D O N , 1614

Printed by William Stansby for Richard Woodroffe, and are to  
be sold at his shop in Pauls Church-yard, at the  
signe of the Golden Key, neare the  
great North dore.

1615.